M2130
Monday, May 15, 1972
Seattle
Group III

Mr. Nyland: So we better talk, then, don't we. Not only Seattle, but Portland and Victoria, or Vancouver—huh?

Someone: Yes.

Mr. Nyland: Very good. So will we talk about questions or generalities? Whichever way you like. Tomorrow we will have a chance to talk a little bit perhaps about Seattle as a Group, about certain fundamentals or perhaps certain rules. But let's talk now about Work and your attempts and what you have tried to do, and what ... what you found out. Who has some questions. [pause]

I know it's not fair. I think you feel, of course, much more at home if I talk a little bit, then gradually lead you to ask a question. But you must realize that reading or listening doesn't get you very far. It gets you to a certain point; it gets you to sometimes a desire to do something about yourself, and that all depends of how far that what you are reading or whatever you may hear touches you, and if you're not in a particularly good state it won't go very deep. So even then when you come to a Group or a particular kind of a meeting, you have to be in that kind of a state that you become, as it were, 'vulnerable' to ideas. And even that is not enough; because you have to be open to it, and who will open that door within yourself. Of course you can say it is necessary to have that kind of a wish for yourself, and then the question is: How often do you actually think about yourself in that way, and if you think about the things that you ought to do, why do you want to do it.

Whenever you wish to Work, you have to be clear about the motivation for it. And Work is not really haphazard. When you consider Work for yourself important—and it has to do, quite logically, with the acquisition of knowledge about yourself, a knowledge of a certain kind which

is reliable and truthful, and also that you have to have the motivation for wanting to Work—it does require regularity. When you just appear every once in a while, it's no good. It's far better to say that for, let's say, six months I will devote my time as much as I can to find out what it is about Gurdjieff and what I should do in accordance with certain rules or prescriptions and actually make such attempts. Then, after six months if you are in agreement with yourself—that is, when you don't have any particular questions one way or the other—you can leave it or you can continue with it; you 'renew,' as it were, your lease on life, and the consideration during those six months is the consideration of your life the way perhaps it should become or you'd wish it to be, or to create conditions for a development of your inner life and your spiritual well-being.

But, you see, if you only do that every once in a while and don't come regularly, or don't make even at times a sacrifice in order to come, it is not very important for you. And you cannot begrudge it, not even to yourself, when out of your totality of a lifespan maybe—let's say 60 years as an average—that you spend six months to find out if there is anything worthwhile for you in the direction of Objectivity.

So that, I think, you have to establish for yourself first, and of course I mean by that both Portland and Victoria. They are rather new. Portland, not as new; it is ... no, it's already a little older. And of course, it continues to apply to Seattle. If you do that; if you are, for instance, in that kind of a period, then I think you would have questions.

Now, this question of asking questions is difficult, because first there has to be something alive in you that causes you to ask a question. You also have to have a certain courage.

Bill: May I ask a question?

Mr. Nyland: No, not yet.

Bill: All right.

Mr. Nyland: And you're Steve?

Bill: I'm Bill, from Victoria.

Mr. Nyland: Will we start right away?

Bill: You haven't met me yet. I haven't met you.

Mr. Nyland: No, I haven't. Would you ask a question?

Bill: Are you ready?

Mr. Nyland: [chuckle] Go ahead.

Bill: Okay. I'm having trouble with the ... with the Work effort in, uh, as my friends are telling me to understand, um, in self remembering; to be ... to know whether I am actually self remembering or I am Conscious of self. And the question is: Can one be aware of that time when you're actually responding to the ... to the effort. That's the best way I can put it.

Mr. Nyland: My question to you is, do you know what Work is.

Bill: Perhaps I don't yet.

Mr. Nyland: So, let's settle that first.

Bill: Okay.

Mr. Nyland: What is Work for you.

Bill: Work, for me personally, is realizing I've tried many things, and ... and I feel deeply that—you know, from what I have read and understood through the last nine years—I've had a lot to do, individually, to be Conscious. That's what I would...

Mr. Nyland: Yea, let's stick to the simplicity of what I ask now. What is Work for you—whatever, now.

Bill: Now?

Mr. Nyland: Yah. At the present time.

Bill: At the present time, Work is listening and being with people who experience it.

Mr. Nyland: No, no. Work is a very definite something that you do as a result of listening or reading; that is, to put into practice that what you have heard or what you have read about it. So I'm asking: What is the practice that you know about, and what is this what we call a 'Work effort.' It's not theory. It is a practical application, otherwise it wouldn't be Work.

Do you know what I mean?

Bill: I know what you mean and I'm having great difficulty answering you.

Mr. Nyland: Yah, I would ... I would imagine. That is why I want to know. If you want to know, we can talk about that.

You see? Not about other things. You see, my idea is when I come I would like to make that kind of a visit also very practical and not to give you additional theoretical knowledge which you can read out of a book, particularly out of All and Everything, or sometimes that you can get from some of the tapes we have been sending, or whatever other kind of discussions you might have. I'm interested to see if we can establish what I call a 'prescription': Given this-and-that-and-that-and-that, I mix it; I do this-and-that-and-that with it as far as myself is concerned. With

other words, that which is given as a prescription I eat, I digest, and it has such-and-such a result.

So, have you any idea of what I'm now talking about.

Bill: Yes.

Mr. Nyland: Then you have any idea, let me know what it is.

Bill: Speaking for myself...

Mr. Nyland: Only for yourself.

Bill: That's right. ...that the prescription you refer to is that which I ... I want to work into because I'm ... I'm tired of the machanicalness that I've...

Mr. Nyland: You tell ... tell me, what is it.

Bill: The prescription?

Mr. Nyland: Yea. What will you do! That you're tired of certain other things—gives you the motivation, that's all.

Bill: That's right.

Mr. Nyland: Have you read any of All and Everything?

Bill: About a third of it.

Mr. Nyland: Have you come across the word 'Partkdolg duty?'

Bill: Duty?

Mr. Nyland: Partkdolg duty.

Bill: No. I don't recall. The Partkdolg duty?

Mr. Nyland: Yah. It means Work on oneself.

Bill: Okay.

Mr. Nyland: How long have you been interested.

Bill: About ten years.

Mr. Nyland: In the ideas of Gurdjieff?

Bill: Yes.

Mr. Nyland: You haven't heard anything about Work on yourself?

Bill: I have read about Work on myself.

Mr. Nyland: Yes. Have you ever done it?

Bill: Yes, through other schools, other disciplines.

Mr. Nyland: No, no, no. I don't think there are other schools. There is only one Gurdjieff method. We talk about that, not other schools.

Bill: I don't think I really have. No.

Mr. Nyland: No. Too bad. Maybe the ten years have helped you to some extent to come to the conclusion that you haven't Worked as yet.

Bill: I understand that much.

Mr. Nyland: The question for me is: Are you really interested.

Bill: Yes.

Mr. Nyland: How do I know, now.

Bill: Because I'm telling you I am. I'm feeling it.

Mr. Nyland: Good. Will I tell you in a few words what Work is?

Bill: Yes, please.

Mr. Nyland: A person has a certain amount of knowledge of himself in retrospect—whatever is based on his memory, whatever he can describe as an experience of his life. He does that sometimes by thinking about it or having a feeling. When he has that kind of information he finds out that at certain times he considers himself one way, and at other times something else. When he has some information about himself that he doesn't like very much, his tendency will be to try to associate, to some extent, certain other ways of thinking which counteract the original one. Sometimes he wants to rationalize about what he has found out about himself; and particularly when that what he has found out he doesn't like very much, so he rationalizes in order to be able to continue to live with himself.

The question that one has to ask: Is my mind reliable enough to get me information about myself as I am. If it is not the mind, is my feeling sharp enough to give me that same kind of an information, even if it reaches me through intuition.

Bill: Through what?

Mr. Nyland: Intuition. I want ... I'm interested in the knowledge of myself, what are facts about what I really am. The reason for wanting to have that is that I want to do something with such facts. I want to see if it is possible for me to grow up further than what I am at the present time.

If I consider myself at the present getting stuck in my growth, then I would try to look for something else that can continue. If I'm not interested in that and I believe that I can continue to grow by just going from one place to another and finally hoping that I will find it, my advice always is to continue in that same way, do whatever you like, see whatever you can get. If you come to a conclusion that you are stuck, then I think Gurdjieff ideas can help you a little bit.

They are based on the assumption that a Man, as he is at the present time, is not complete and that whatever Mother Nature has given to him as long as Man is on Earth, is simply a ... a conglomeration of a great deal of knowledge based on his experience which has led to him ... led him to become what he is now and, you might say, 'stunted' in his growth. Physically, of course, he doesn't grow very much more than six feet; emotionally, he has a certain development of his feeling which I think is half way, more or less; and intellectually, he is not worth very much. Those are statements that one can accept on a face value or, if you question them, you would have to verify them for yourself.

The second motivation for wanting to do something about oneself is that what is given to me as mental function or as emotional or feeling function, constantly start to interfere with each other. They are not pure. They cannot be separated from each other and as soon as I have a thought, about myself in particular, I start to like or dislike what I have done, when I am emotionally involved, I always want to put it in certain words and formulate about it.

That's the second. The third is that even if I consider the function of each so-called 'center,' they are mixed in themselves. They are not entirely unified, and I cannot really count on it when I think one way today and maybe tomorrow in a little different way. Many times I change my opinions dependent on the condition of my stomach. I really don't know very much about myself, that I can say I can rely on myself; because even if I make a promise, of course I don't keep it many times—although I rationalize about the reason why I don't—and whatever it is, I come to a conclusion that I'm not a very dependable kind of a person the way I am now, and even if I try there's in most cases a conflict between my mind and my feelings, or between the feeling and the mind. That, you must say, is really a 'state of affairs' when I consider myself as I am in my thinking or in my feeling, recalling what I have been.

Work means that I would like to have a much firmer ground for myself to be able to build something on which I believe it is at the present time potential. And all these statements have to be verified by a certain form of study which we call 'self knowledge.' If my mind and my feeling is unreliable, I have to find something that gives me more reliable facts. By 'reliability,' I mean that that what I think today I want to think tomorrow in exactly the same way. Also, if I want to eliminate such subjective interpretations on the part of myself, I want to make sure that I'm not the only one who thinks about the conditions of one's life, but that also several people can agree on that particular fact: in the first place, that we are incomplete; in the second place,

that the knowledge we have is unreliable; in the third place, that if we stay in our subjective world we cannot get any further.

All of this is the basis for the wish to Work. The question of Work now comes in: that I want to change the state of affairs of unreliable knowledge into knowledge that is more permanent for me, and that it is the same today as it would be fifteen years from now. How do I get that. If I consider my subjectivity the difficulty that is in the way—an obstacle—it's obvious that there should be something else that I could obtain, and I say now in an 'Objective' manner so that then when I have such facts, they become for me more of a foundation on which I can build. In the second place, I must believe that there is a potentiality which could become actual. In the third place, that what I now wish to do is to create something for me that will have the particular properties that I would like to have for the totality of myself.

So then the rule and the prescription is: I have a wish for growth; I may have the thought about the possibility of growing; I want to create for myself something that becomes reliable which I will call my 'I', and then when that 'I' could exist, it could give me information about myself and in that way help me to reach facts for myself which I could call 'Objective.'

An Objective fact is a fact about which there is no question anymore within myself. An Objective fact is a result about which I don't have to think or to feel. It is just that and nothing else, and nothing more and nothing less. How to obtain it starts out by the wish for wanting to grow up. I need, for that, the possibility of something that is for me Objective already, in trying to create it out of my subjective world, of something that could function in an Objective manner. When it is created, I can ask this something which I call 'I' to do something for me. I ask that 'I' to become 'Aware' of me, thus giving me information about myself. But the requirements are that whatever it is as Awareness—which is not a form of thinking—Awareness should be free from any interpretation, any association, any kind of form of partiality. So the requirement then for the functioning of this 'I' is that it can become Aware; and we usually say 'Observing' me, that what is then the Observation process should be Impartial, and it should be ... for that we use the word 'Simultaneity'—that is, take place at the moment when it actually takes place.

The creation of little 'I'—or big 'I' when it is in the beginning small—it has to be fed to become more mature. When it is functioning it will give me those kind of data for myself which can be useful for the further increase of my knowledge about myself. How it is done is another question. Work on myself starts with the wish to create 'I' and then let this 'I' Work—that is,

become Aware of myself. And in order to eliminate the liking and disliking, it has to become Aware of me as I am. In order to eliminate the question of time, which is really the question of a certain form of conditioning by association when the mind is functioning, I say this 'I' should become Aware of me as I am *now*. And those are the requirements for Work.

I hope you understand it.

Bill: Thank you very much.

Mr. Nyland: It is not easy. I would say because you have been interested in, let's call it, possible 'development' or spiritual unfoldment for yourself for some time and you may have associated with a variety of different kinds of prescriptions or methods which perhaps you have done, perhaps you have not been able to do and perhaps they have never yielded a particular result—that if you are, to some extent even, a little bit prejudiced about it or that it is difficult to give up what you already know and have experienced, my advice is that if you want to try anything in respect to Gurdjieff, that you become as unprejudiced as you can be, that you would consider it something completely new that really you don't know very much about but that you would like to find out. It's only an advice. Only later will it be possible to utilize what you have already received in some form or other.

Is that all right?

Bill: Yes.

Mr. Nyland: Good.

Bill: Thank you.

Idell Conaway: Mr. Nyland?

Mr. Nyland: Yah.

Idell: Idell Conaway, from Warwick.

Mr. Nyland: Yah.

Idell: I have been ... Uh, I have been having very undefined feelings of joy for which I ... I wish to express. I call it 'express,' but I wish to return a kind of gratitude, and I don't know how.

Mr. Nyland: Do you know from whom you have received it?

Idell: Yes.

Mr. Nyland: And could you return it to that kind of a person, entity, or whatever it is?

Idell: I could, but I'm ... I know I'm bound.

Mr. Nyland: No. No, not necessarily by saying that you are bound that you cannot do it—

because you have the joy, don't you; so if you have that, could you return that in gratitude?
Idell: But it's not pure.
Mr. Nyland: How do you know.
Idell: Because I'm ... I'm identified with it.
Mr. Nyland: Yah, but that does not mean that you cannot return what you can, even if it has your name on it. It has, let's assume, been given to you, and it became yours. So it can be impure to the extent that you wish to give it as a gift from yourself.

And, you see, you must not try to mix up the different things, because it has nothing to do with Impartiality. Joy of course can occur for anyone who wants to Work and makes an honest attempt. I would almost say it is 'allowed,' that when I find a certain way by which I should move my feet and take one step and another step, that when I recognize that I do take a step I'm joyful that I know how to walk. If anything is given to a Man on Earth which has a quality not of this Earth but perhaps of something higher, that one assumes at least when it is higher that it exists and it becomes Benevolent towards myself, it is interesting to speculate about the reasons why one receives that. And it doesn't change the fact that one has an impression—that it is given. I think it is required then to accept it the way it is because it ... since it was given it was not you, at the same time when it is given it may put you under obligation.

You have to ask yourself: Who gives it to me. And then, is that an Indian-giver? Do I have to return it? Or, can I use that what is a gift in a certain form for myself, and in that way proving that I was worthy to receive it. You see, you eliminate then all self-accusation, but you have to find out, for yourself, what can you do with what has been given.

Put it in a very simple case. You live on this Earth. You keep on breathing. Air has been given to you when it is not too much deteriorated ... but out in the country you definitely have air. You keep on breathing. It keeps you alive. Life has been given to you when you were born. You were not responsible for it, and for a long time you are dependent on other people. And whatever is that is experience in your early life—your youth and whatever education, whatever it is that has been paid for maybe by someone else—all of that is given. Then, gradually comes a change so that the realization of that what is constantly given to me in the form of that what I am now—what I now realize, or in the talents I have, or the brain I possess and the feelings of which I am capable—that perhaps if I have something to do with it do I take responsibility for it and do I wish, now, in accordance with whatever rules, to do something with it that is worth more ...

more worthwhile. When a talent is given to a Man—ten or five or one—is he required to double that amount in the utilization of what has been a gift? But now, as a return, that what he has to use is 'put,' you might say, 'to work' for himself so that then he, in the return, he can give something that perhaps is even worth more in some way or other, if I have a measure for that.

Look at your life much simpler. Don't complicate it. When life is given to a person and he comes to the realization that he is alive, of course he has joy as long as there is a ... as long as there is a desire for life. But when life becomes difficult, maybe you lose the desire to want to live it. And in most cases we find the reasons why we want to continue to live, and inherently there usually is a sense of protecting it against any danger so that the attitude of oneself always is a little bit more positive than negative. And it may be very positive at certain times, and I hope it never gets so negative that you want to do away with yourself.

But these are the conditions and the considerations that one thinks about. But if the result is I want to continue to live, with that taking the responsibility for my life, I want to do the best I can with what I have. And that is a very simple motivation. I want to find out then, if I have a responsibility, what is it that is expected of me. And if it is expected and it was given with that idea, then if I fulfill the requirement of that expectation, I pay for it.

You see, if we have a debt to Mother Nature, we pay for it by working for our freedom. And that is why the sense of Objectivity or a description of a path that one ought to follow, or whatever it is that I call this particular method for dexterity or the obtaining of a means of freeing oneself or how to go about sharpening the tools with which I have to work in order to Work on myself—all of that is in line with taking responsibility for my life. If I say that that what is given to me comes from Above—from God or from a higher form of life—that I do not understand very well, but I start to understand my life because I, you might say, I 'feel' it; I know it's there ... and in every movement I make it is there and in every function of my feeling it is there, and even my brain tells me it is alive, then I know there is something quite definite for me for which I would like to be grateful, and the only way to be grateful for that is to understand why it was given.

It comes back to the question: What is the aim for myself. What is the purpose for a Man, being born, to wish to remain alive. What is an aim for myself if ... when I live my life on Earth, and what is allowed for me to be able to become in the future when there are obstacles and, as you say, when one is 'bound.' I cannot simply say, "I'm sorry, I am bound, I cannot pay." The

question is: I am bound, but can I free myself from that bondage. The search for Work, or the search for the wish for Consciousness and Conscience, is the search for freedom because I have, then, an idea that when I once could be free I really could pay anything that would be demanded.

You can understand this. Are you ... have you been religiously brought up?

Idell: Yes.

Mr. Nyland: Good. You say, "Yes?"

Idell: Yes.

Mr. Nyland: Yes. Then praise God. Thank Him that you are alive and that you try to understand why you are alive, and that in time you will pay. But you will pay first to Mother Nature; because if God created you in that sense, He put you on this Earth so He put you to conditions which you first have to recognize. When you can recognize that and you see that to some extent even as bondage, then it will be necessary to make that kind of a payment first. You make payment in the understanding that bondage exists, by making attempts to become free. When you are free from this Earth, God will tell you next what to do.

Idell: Yes.

Mr. Nyland: All right? It's very good. It is a good emotional question, you see. But don't lose yourself in words. It becomes so simple.

Idell: Yes.

Mr. Nyland: I am alive, I have something that I must do. Because I feel that and I ... I don't let it go away from me because I want to remain serious and I don't want to lead a superficial life, and I don't want to just gloss over certain things or even find an excuse—that I am too much bound already, so there is no use. Of course there is. When I have a life-wish, then I also have a wish for setting that life free.

All right?

Susan Palmer: Mr. Nyland?

Mr. Nyland: Yah.

Susan: Susan Palmer.

Mr. Nyland: Yes.

Susan: Uh, I'd like to ask you a question about reading All and Everything. Uh, I ... I feel like I have prejudices that get in my way when I try to read All and Everything, and I really ... I know...

Mr. Nyland: How many times have you read it.

Susan: Uh, I've read it once and I'm trying to go through it for the second time...

Mr. Nyland: What is the ... what is the prejudice.

Susan: It's the form in which it's written.

Mr. Nyland: Oh. Well, that may be intentional—to give you prejudice.

Susan: And what can I do.

Mr. Nyland: Try to solve it. If you run up against a difficulty, do you shy away from it?

Susan: Yes, absolutely.

Mr. Nyland: That's your fault, isn't it. You'll never accomplish anything, not even in ordinary life. Things do not go like, as Gurdjieff would say, 'like a pianola.' They don't. Not in *this* life. It may be somewhere else. We don't know what is the life on ... on Venus or on Jupiter—if there is life there. We don't know. We have no idea about the totality of life. We talk about it. We simply say that life is 'eternal,' so the assumption is it is somewhere else. It might even exist on the Sun.

Our dealings are with this Earth, and on this Earth there is a Law of Gravity; and that is dependent on the size of the Earth and the smallness of ourselves, so that the Law of Gravity is really a one-way street: It's always is down towards the Earth. With ourselves—that what we are as a human being—we as a personality are a little solar system of our own. We have planets, which are our feelings, sometimes emotions. We have an Earth for ourselves, which is our body. We have a Sun which is the brain, but unfortunately, as Gurdjieff would call it, that Sun 'never warms or heats.' So it's a little caricature, it is not really a complete solar system. But our task is to make it.

You have to turn it? Huh?

side 2 The Law of Gravity is not only for material forms. It also applies to psychological states—in general, to a mental condition or a mental occupation—and our drawback is that what attracts us is the tremendous quantity of our body, against which the mind really has really no way of counteracting it and where the feeling is still not strong enough as yet to become even equal to the desires of the body. With a result of that, we live in what we call an 'egocentric' solar system. We base horoscopes and all the rest on that kind of an idea, as if that what we are is turning around the Earth which, as you know, historically was very many times considered as the only way of how to explain our own solar system, and it was anathema if one ever would dare to

say that the Sun was the center—you remember the story of Galileo and so forth.

The system that we now become acquainted with and what we consider ourselves to be, unfortunately is very much centered still around what the body wants. And the body in that kind of a setup is really functioning like a King, because it can tell this mind and the feeling to stop living. It is contained within the body, and because of that they are dependent on the existence as long as the body exists. But if the body sets up a certain rule or has in mind to starve itself to death, unfortunately the mind will die too and so will the feeling, so it is pretty powerful. This is because the condition of the Earth is such that the quantity is so far ahead, or above, that what we represent as a little tiny little being. And the particular difficulty we have, in striving to become different, is that we are not even fairly equal. We are treated, you might say, quite 'unfairly' by having a body as large as it is.

How to develop the 'size,' you might say, of the mind and the size of the feeling, or as centers how can we change the place of the solar plexus to a different kind of a seat which we call one's 'heart,' which could become the center of our emotional life. How can we make out of the mind something that qualitatively is worth more than all that what is quality of the body. And one simply says if it could become really 'Conscious,' if that what is feeling could really become 'Conscientious,' then the body would have to submit to a different kind of a law; and we would be able to do away with the Law of Gravity because that then what, as a gravity law, binds us can be counteracted by another attraction which we now associate with the world of inner life and the development.

Now, when one is lazy, when you don't want to finish certain things, when you get sour before it is time, when you have prejudices because there are obstacles in the way of something that you as yet don't understand, it simply means that you have no desire for something else. How can one increase the necessity for the consideration of a development of your inner life: By the realization of that what is the value you are now living under. The condition of the Earth, the condition of the body, is limited by the death of the body. If there is anything else besides that—what I sometimes would like to call 'spirit' or some kind of a form of ethereal quality which could exist, or sometimes that I say what is even higher when I have an experience of what I feel or what is attracted to me ... attracting me or attracted towards something or somebody: what I care for, what I love, what I really would like to have exist even sometimes at the expense of myself—if I consider that of more value than what is the requirement for my body, then at least I

have an aim of some kind. And then I wish to develop that, because somehow or other I think there is in every person the realization that the value of his feeling and the value of his mind, if it could be fully developed and more determinedly understood, is worth more than the body. Moreover, if the body would die—which we know—is it necessary that one's emotions die, and is it possible even to conceive of the idea that the mind could survive.

Such questions, you see, come up logically for any thinking person, and it is then a question only of: How much do I really want to give as value to such possibilities. I call them 'potential,' but if I don't want to look at the potentiality as a means for reaching higher than what I am, then there is really very little in oneself that makes it possible even to wish to think about the possibility of Work.

So when you already get stuck on a book because it's a little bit, let's say, long sentences or you don't like the way the man writes, or there are lots of words in it you cannot even pronounce, your interest is very small and, I must say, you're quite lazy. And you are lazy because you don't understand that something else must exist in order to give you more poise for yourself. A person who remains superficial is not in equilibrium. He needs, for that, at least a chance to see that his essentiality could at least partly balance his superficiality. And the depth of one's life, dependent how deep one dares to go, will always help a person to become more in balance or poised. If I don't care about it, I again become quite superficial and I even would say, *laissez-faire*. I don't want to consider tomorrow. I say, "Today I live and I don't care what happens tomorrow"—*Ça va, ça ira*.

You see, it's a question for oneself to find out what one is, and to look at yourself. I don't care if you call it meditating about yourself, but come to a definite conclusion: What kind of a person am I, and what is it that is within me that I even could call an ambition or sometimes aspiration, or that what I wish to do. And if it could come from inside then go towards the outside world, could I actually allow myself to become inspirational.

Those are the questions that are important, and if one is not concerned with them, don't read <u>All and Everything</u>. It is not ... of not much use. Search within yourself first—whatever it is that is dissatisfying, whatever it is as a question that will not allow you to sleep—how much seriousness there is within you that you feel is justified so that then, when the seriousness could get a little bit more food that maybe you can believe that it, to some extent at least, could set you free.

Concepts of that kind one has to live with. Your inner life is not going to come to the foreground on its own. It has to be called. Something in you must, I say now, be 'awakened' to the fact that inner life has a means of setting you free—in some way at least—and that it has to be fed as a responsibility. It's a question of seriousness.

My suggestion: You forget about what you dislike and like about the book, but you set yourself a task to read ten pages each day for the next three months. Like it or not, you persist, then see what you get from it.

Susan: Thank you.

Mr. Nyland: Good.

Who was here. Someone. Someone had his arm up on this side. Yah? Who was it.

Don Miller: Don Miller, Mr. Nyland.

Mr. Nyland: Yah. Yes.

Don: Um, it ... it has been my experience that as one Works on himself that a great deal of questions are answered. So the question I may ask now may sound premature.

Mr. Nyland: No, it couldn't be.

Don: I would like to have you speak...

Mr. Nyland: You have no guarantee that it will be answered.

Don: I would like to have you speak a little bit about the ... the part that the Kesdjan body plays in one's life as one Works.

Mr. Nyland: That's a...

Don: I don't Work correctly, I know, but I would like to have you talk.

Mr. Nyland: If you don't Work correctly, you are not entitled to an answer.

Don: I'll agree with that.

Mr. Nyland: You're quite right that maybe in time the different questions you may have now will be answered because of added experience or because of added knowledge. But you take a little bit of a chance. If one lives long enough, becoming as old as Methuselah—you had all the nine hundred years that he lived at your disposal—I wouldn't worry. Because I think through the school of life's experience, that what is Objectivity matures within a person. I wouldn't say it is automatic; it is by means of suffering; I think Job got very far in accepting the suffering that was given to him. But Work really helps one to understand the condition of which ... to which one is subject, and the conditions at the present time particularly—with all the education that we have

received and all the conditions politically or otherwise that we happen to live under—makes it extremely difficult even to understand the total amount of unconsciousness that exists. Now for that reason, Work can be an answer because it gives a catalyzer to speed up the process towards maturity.

So every once in a while it's quite right to ask a question, even if it is a little theoretical, in order to establish an aim for yourself, that if that could become clearer it will give you the motivation to want to Work. Kesdjanian body is the full development of that what we now call 'emotion.' That what is feeling for oneself belongs to a personality for the guidance, to some extent, of certain forms of experience which simply we call a 'feeling,' which are different from a mental process. A feeling process can give you knowledge. In most cases it will give you a state, a state in which then the body is engaged and which may be pleasurable or not, but at least it becomes an expression of the body as a result of such feeling. When that takes place and the body then in that sense reacts, the totality of the activities physiologically of the body are enhanced: there is more of a bloodstream, there is more feeding of certain tissues, there is more usage of material which is there, and there is more possibility of the different glands to become activated. All of that is a result of an enhanced increase—or an enhanced feeling—as a result of the increase of the vibration rates of a feeling center, or even of the different nerve nodes that function as a feeling center.

This is the question of a personality; we call it a 'feeling' because it has to do with the condition of a Man himself as he is then. The question of the consideration of why such a feeling exists: It is an expression of life. But so far when it is a personality only, it is only the expression of *his* life. In order to change the feeling and make it deeper, one has to include, in the consideration of life, not only oneself. One has to include into that, life of different kinds; and the feeling, then, is directed towards a caring for life as it may exist in other forms on the Earth or wherever it might exist. If we stay with the Earth, it has to do with plants and animals and also other human beings, and the extension of the wish to feel for them means that one wishes to do whatever one can for the benefit of someone else; and it culminates in our own personality as a possibility when one says I 'love' you, because I wish to do then something for someone else almost, I would say, at my own expense. Even to the extent that one dares to say I love you so much I would 'die' for you—that is, giving one's life for the sake of someone else—of course it does happen, and it has happened.

But it is not as yet the end. Because the consideration of life is not limited to the Earth; and the more one thinks about that possibility of the extension of life, this will include that what is life from the standpoint of a total universal truth, culminating again and again in the ideas of a God or a higher form of Being, or some spiritual possibility, or different levels of development away from the Earth and finally, you might say, giving it a certain form in a description of the Sun Absolute. When it reaches an emotional experience of that kind, then what is a feeling becomes a deeper emotion; but it includes, then, many forms of life—as many forms as there are life—and changes the accent for oneself from egocentric to become unselfish, or at least altruistic.

That is as far as the emotional states are concerned which is possible for a Man to achieve when he is on Earth. For that it is necessary to develop his emotions, whatever they now are at the present and still limited to the personality itself—that is, still emotionally is really selfish—to the state of love of Mankind to start with, or to care for that what other people are as well as you would care for the life of your own, including then that the difficulty of wanting to care in that sense means I want to change the feeling and extend it as much as I can in the direction of an emotional depth.

How to reach it can only be done by means of Work, because it is not natural to change over in an ordinary state of Man as he is into an emotional state which takes in ultimately the love of God. By means of Work one sees a relationship and a very definite design for a Man to become that kind of a unit. Also, to say it again religiously, in the eyes of the Lord in which then Mankind as a whole, as representations of life, should be considered as if that kind of life was one's own. In order to do that, I think it's quite difficult to become Objective to oneself first, to become that way unselfish and then include the possibility of extending it towards someone else. At the same time, when it can happen it can lead to a further development of what we now call an 'emotional' center.

The emotional center at the present in a Man who is unconscious, is situated in his solar plexus. There are various little bits of centers of a feeling kind which are distributed over the totality of the body and we call 'nerve nodes.' And the reason for that is that with the condition of Man on Earth, he needs his body for the expression of his feeling.

If the situation could be reached that the emotions could have a language of their own, it could stand on its own feet; it would not need a body; it would be able to continue to live after

the body dies. And this is one of the aims of Objectivity. When that could happen it would mean that ... if the feeling and the emotions are expressed like an Octave, that that what is the feeling part is the 'Do-Re-Mi,' that what is the emotional part is the 'Sol-La-Si.' The connecting link we call the ''Fa'-bridge' of the Kesdjanian body, can only be crossed by means of Work on oneself in understanding that one has to include more than oneself, which is—that what is outside of oneself as a form of life existing is not homogeneous as yet—when one feels and becomes, I would say 'homogeneous.'

At the present time it is not homogeneous. If I want to become that what I am not now but have the wish to Work for it, Kesdjanian body can develop. With the inclusion of forms of life which are not my own but for which I care, something is developed in me which later on reaches a state of Conscience; so that Kesdjan many times is connected with the possibility of a Conscientious state which we call a 'body' when it is full grown—when the Octave is reached of the 'Si,' the 'Do' not dying as yet. 'Si-Do' means, always, death. It is there and it can function, it can continue to function even after the physical body dies. It is using the physical body at the present time for its expression, when that what is the Kesdjanian body has full grown it doesn't need the body anymore. It can then stand on its own and it will have its own language.

Does that answer you.

Don: Yes, thank you.

Mr. Nyland: All right.

Victor Hart: Mr. Nyland?

Mr. Nyland: Yah.

Victor: Does it help for one to have a, a healthy body? In order ... would that lighten it in any way? Would that provide a...

Mr. Nyland: I'm afraid that it is very necessary.

Victor: It is?

Mr. Nyland: Yah.

Victor: Okay. Because mine isn't, and I was wondering about if it's necessary to have something that...

Mr. Nyland: [chuckle] Set your own body in order first.

Victor: I know.

Mr. Nyland: The first rule of Objective morality is to take care of your body. To take care of the

health of the body, it means that you have to have just enough to live on; not over and not under that; just the right kind of proportion of whatever you take in, whatever you use up as activity, whatever is preserved within the body for the feeding of the continuation of the tissues which die. That requirement is very similar to having a carburetor on a car in which air and gasoline have to be mixed; it is the proportion which is set for a certain engine to make it run smoothly.

The taking in of food for one's body, together with the air that is also given for the further maintenance and, you might say, the 'digesting' of the food which is taken in either solidly or as liquid, is necessary to be augmented by what we call 'impressions' as a result of the five sense organs functioning. All of it are necessary for the maintenance of the body itself, as well as for the different sections or parts of the body or special kind of organs which have to function normally like, for instance, the eyes or ears or heart or sex.

It is up to each person to try to find out what is for him, you might call, a 'happy medium' or the 'golden rule' of activity so that that what he takes in is not overdone, that he doesn't make a god of his stomach, that he doesn't deprive his brain from the necessity of resting, that he doesn't use chemicals which are not needed for the body at all and are apt to destroy it. Many times that certain elements are entering into the physiological makeup of the body itself, let alone that they will affect the rest of the organs; they create such havoc that it will take a long time before it can be restored, even, and that sometimes the damage that is done to the body physically speaking cannot be repaired any more. It is a sad thing, but at the same time one can overcome a great deal by patience if ... even if one has made, I call it 'mistakes,' that then gradually it can be changed into a different kind of a state.

I think it's absolutely essential, for anyone who wants to Work, that he has a body which can execute what ought to be done by the body; and that his whole physiological makeup, his whole system of digesting, mostly the balance there has to be maintained between the different processes within the body—with other words that he has to have a certain 'wisdom' of the body which then can be applied by him at times when he is capable. It does not mean that he has to be on a diet. It does mean that he has to be given enough information to see that that what he takes in is digestible and that it is digested in the right places and time. He has to find out for himself, by his own experience, what seems to be the best for him. There is no general rule, than only a very large measure only; but it may be that the person can live on five hours sleep and have enough if his sleep is intense, and there are other people who need about seven or eight; and

whatever the averages may be of a meal that you want to eat and whatever it is that you can justify with your stomach, that it can do with a little less.

But, you see, it is not only this physiological affair. It is a question of the intake of what you call 'feeling' or 'emotion,' and quite definitely what you take in as far as impressions are concerned for your brain. And this kind of health extends ... the direction of health, or the requirements for health, extends not only past the physiological but also for the psychological. The amount of information that is bandied around in one's feeling, considerations which have absolutely no value, the interest that one has in many other people which will not do any good, or that what you consider the necessity for feeling about—let's say the weather and the rest of it—what good will it do you. You can fulminate against it. You cannot change it. And aside from that, what happens to your brain is appalling—how you are exposed constantly to everything from the outside world from newspapers and radio and T.V., on up to whatever you call 'books.'

One has to consider oneself as a human being if one becomes interested in the responsibility for it. So, whatever you do, I say put your first ... your own house in order. Get straight about that. Follow ordinary little bit of rules, maybe; even if it is against the grain, even if it may mean that you go to bed on time or that you give yourself enough sleep, or that you avoid conversation with people which don't lead to anything at all and just occupy your time and take your energy. Just watch yourself. See how often you are repeating the thoughts you have had already. Ten thousand times. You ought to be through with them. When a person grows up and he doesn't like sweets and he still continues to eat them because, let's say, it's 'good' for him, he knows it isn't good. When you read smutty books it's no good, you know that; still, there is such a god-damned attraction for it, you can't get rid of it.

It requires strength of character to have a life that becomes worthwhile. If you don't have that strength or that kind of an interest, don't start with even Work on oneself. Straighten it out first. Clean up your house. You don't want to work all the time in a junk pile. Get it clear, and that includes all the different little tendencies you see. Self-satisfaction and pride, vanity, all kind of nonsense that you're interested in—for what, simply because someone else tells you that you're wonderful, and you know well enough you're not? But you accept it—all the kind of forms of hypocrisy, or what you call 'lying' or 'uncontrolledness.' A person in an unconscious state is a pretty poor specimen of a Man. And it depends entirely what you want to describe as a Man, and even if you want to go further and describe him as a harmonious Man, try to write it

down, see what is really meant and then put next to it a picture of yourself, and you compare it.

You see what I mean, don't you?

Victor: Yes.

Mr. Nyland: All right. Work for that. You cannot go very far with a terrible body. When it is sick it requires much too much attention, an awful lot of energy, and when you are because of that let's say 'irritable,' where is the energy for the wish to Work on yourself. God won't give it to you. Don't make a mistake. He is not interested in that. Mother Nature is interested in it—She will try to keep you alive as long as possible because you have a function to fulfill as far as She is concerned—but God doesn't know about it. God's interest is only in the existence of life, wherever it may be, leading to the greatest possible freedom. That is a law of the Earth.

Jan Justice: Mr. Nyland?

Mr. Nyland: Yah. Where are you?

Jan: I'm right here.

Mr. Nyland: Yah.

Jan: My name is Jan Justice. Um, I wanted to ask about the capacity of the Kesdjan body. When it is going to be pure, is this capacity to radiate love as infinite as God's?

Mr. Nyland: No, I don't think it goes that far. Why all of a sudden the interest in Kesdjanian body. Not that I say it's bad, now. To some extent it's a little premature, but it is probably intriguing.

When the Kesdjanian body exists and it is not hampered by having to express itself by means of the physical body, when it could be ... if it could be on its own—on its own feet—it would function. It would function independently. It would have a language. It could say certain things; not in words, but it could make itself known. The knowledge of what is being sent out by the Kesdjanian body is emanation. It's not the same as radiation. Radiation comes from a source and is communicated from that source in the same way as it is in the source itself. Emanation is also a form of communication, in which that what is sent is meant to reach a certain purpose; and because of that, that form of energy is different. That what takes place with the Kesdjanian body in the beginning is only radiation, sometimes expressed in joy of existence. When it is full grown and it has reached in the Octave the note 'Si,' it is silent within itself and then starts to shine forth as emanation. But that what that emanation is used for is the building of one's Soul, so that then if the Soul could exist, that would emanate like Consciousness emanates,

like God the Father emanates. So it is a beautiful state.

When it is reached, one knows of one's own existence and one is not interested—in Kesdjanian body—who it reaches. When the Soul is made, it becomes interested in directing that what one is, by means of emanation, for the good of Mankind. This is the requirement for a Man before he actually can leave his own solar system of self-Consciousness in order to enter into the triad sphere of Cosmic Consciousness.

Does that answer it. Think about it. That's a good question to consider. It will give you stimulus for Work. Don't ever consider something of this kind—that it can stand on its own, so that it satisfies you to have meditated upon it. The requirement is always that it must be put to work for yourself—again I say, otherwise God will have no interest even in your so-called 'love' for Him. God wishes Work because it is a law of the universe.

All right?

Almost at the end. Will we continue tomorrow night? Will you bring your questions? Will you think about it, perhaps what we could talk about to elaborate a little more or to give a little more perspective? So that you will have much more desire to understand more and more about yourself—maybe that it can be useful. Try to be honest when you ask a question.

So, I see you tomorrow. Goodnight, everybody.

End of tape